



TORAH OHR • PARSHAS VAYEISHEV • MAAMAR 3

שיר המעלות בשוב כו' היינו כחולמים

A Song of Ascents: When
[G-d] Returns... We Were Like Dreamers



Exile is a dream: with the intellect 'asleep', a person holds opposites together, love of G-d in prayer and love of self afterward. Yet the dream's power to unite opposites comes from the highest level, the 'circles' where all is one, and in the redemption that hidden source will be revealed.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok



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THE BIG IDEA

Exile is a dream: with the intellect ‘asleep’, a person holds opposites together, love of G-d in prayer and love of self afterward. Yet the dream’s power to unite opposites comes from the highest level, the ‘circles’ where all is one, and in the redemption that hidden source will be revealed.

Each section: the Hebrew, then the translation, then a short explanation under a gold rule. Small numbers in the Hebrew are the notes at the end.

THE MAAMAR IN BRIEF

The maamar explains the verse “When G-d returns the captivity of Zion, we were like dreamers.” A dream fuses opposites because in sleep the discerning intellect withdraws and only the imagination remains. So too the G-dly spark in exile: a person loves G-d in prayer and then spends the day chasing profit, holding both as if they fit together. Work in the world could be divine service, but most people work for the body alone, the very opposite of prayer’s love. This should not lead to despair, as though prayer were a vain fantasy, because the dream-level has a lofty root. In exile G-d’s Name is ‘clothed’ and not read as written; in this ‘sleep’ life is drawn from the level of circles, where there is no above or below and opposites are one, unlike the lines of Chochmah and Daas that divide. That light can shine only hidden, in the darkness of exile. In the Time to Come the covering will be removed, and we will recognize that exile was sustained by this dream-level. This is Yosef’s quality: the leader of Israel in exile, the interpreter who joins opposites.

OUTLINE

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In sleep the intellect withdraws and the imagination joins opposites; awake, the intellect keeps them apart. | ¶1-2 |
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| 2 | The dream of exile in divine service
A person loves G-d in prayer and then pursues gain all day; work could be service, but most make the body’s needs the main thing. | ¶3-5 |
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| 3 | Not vain imaginings
One might think dreamlike prayer is worthless; in truth the dream-level is rooted in supernal holiness. | ¶6 |
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| 4 | The Name in exile and the world of circles
In exile G-d’s Name is clothed; in ‘sleep’ life is drawn from the circles, where opposites are one, shining hidden in darkness rather than through the dividing lines of intellect. | ¶7-10 |

5 The redemption revealed

¶11

When the covering is removed, all will recognize that the exile was sustained by the level of the dream: “we were like dreamers.”

6 Yosef, master of dreams

¶12

Yosef, rooted in the circles, leads Israel in exile; ben poras spells poser and tofer, one who interprets and joins opposites.

KEY CONCEPTS

Dream חלום

The state in which the imagination joins opposites because the intellect has withdrawn; an image of exile, and also of a level where opposites truly are one.

Imaginative faculty כח המדמה

The power that forms images and can combine things that cannot exist together, governed when awake by the intellect.

Departure of the intellect (mochin) הסתלקות המוחין

The withdrawal of intellect, as in sleep; in Kabbalah, the state of exile, when the emotive attributes are without their intellect.

Circles and lines עגולים וקוין

Two arrangements of divine light: in the circles all is equal and opposites are united; in the lines (right, left, middle) things are divided and defined against each other.

Not as I am written am I read לא כשאני נכתב אני נקרא

The Talmud's statement that the Divine Name is now read differently from how it is written; for the maamar, a sign that the Name is clothed in exile.

SECTION 1 • 11-2

The nature of a dream

1 שיר המעלות¹ בשוב כ"י היינו כחולמים.² הנה החלום הוא מחבר שני הפכים בנושא א' ומרכיב שני ענינים הפכיים³ כאלו היו לאחדים. והיינו מפני כי בשינה נסתלק מוח השכל המבחין ולא נשאר רק כח המדמה.

"A Song of Ascents: When [G-d] returns," etc., "we were like dreamers." Now, a dream joins two opposites in a single subject, and combines two opposite matters as though they were one. This is because in sleep the discerning faculty of the intellect departs, and only the imaginative faculty remains.

The maamar opens with the Psalm that describes the return from exile: when G-d brings back the captives of Zion, "we were like dreamers." The Alter Rebbe first defines a dream: it holds two contradictory things together in one picture as if they belonged together. This happens because in sleep the intellect, whose job is to tell things apart, withdraws, and only the imagination is left working.

2 וכח המדמה יכול להרכיב ב' ענינים הפכיים כמו ספינה רצה באויר כ"י כמ"ש הרמב"ם בשמונה פרקים⁴ רק שבהקיץ שמתעורר כח השכל הוא השולט על כח המדמה ואינו מניחו להרכיב לפי שרואה בעין שכלו שהם דברים נפרדים ואינן מתאחדים כלל.

And the imaginative faculty can combine two opposite matters, such as a ship racing through the air, etc., as Maimonides writes in the Eight Chapters. But when awake, when the faculty of the intellect is aroused, it rules over the imaginative faculty and does not let it combine [them], because it sees with its mind's eye that they are separate things that do not unite at all.

Maimonides gives the example of imagining a ship flying through the air: the imagination can put together things that cannot exist together. When a person is awake, the intellect governs the imagination and refuses such combinations, because it clearly sees that the two things are separate and cannot be one.

SECTION 2 • 113-5

The dream of exile in divine service

3 וכך הענין בגלות ניצוץ אלקות בנפש האדם שהוא בבחינת שינה והסתלקות המוחין. יכול הוא להרכיב ב' דברים הפכיים להיות כל היום טרוד במו"מ איש לבצעו מקצהו⁵ זה פונה לזיתו כו'.

So too is the matter in the exile of the spark of G-dliness in a person's soul, which is in a state of sleep and of the departure of the intellect (mochin). [Such a person] can combine two opposite things: being occupied all day in business, "each one for his gain, from his every quarter," this one turning to his olive grove, etc.

The dream now becomes a picture of the soul's exile: the spark of G-dliness in a person is as if asleep, its intellect withdrawn. In that state a person can live with a contradiction, spending the whole day chasing his own profit, like the prophet's "each one for his gain," each turning to his own olive grove.

הגם שבתפלה מעורר את האהבה עד שתחפץ להתפשט מלבושיה כו' לדבקה בו ית' מחמת התבוננותו ביחוד ויחוד אעפ"כ אחר התפלה חולפת ועוברת האהבה ואינו שם ללבו

Even though in prayer he arouses love, until [the soul] longs to divest herself of her garments, etc., to cleave to Him, blessed be He, because of his contemplation of the higher unity and the lower unity, nevertheless after prayer the love passes and is gone, and he does not take it to heart

In prayer, contemplating how all things are nothing before G-d (the higher unity) and how G-d is present within all things (the lower unity), a person can feel a love so strong that the soul wants to shed the body's "garments" and cleave to G-d. Yet once prayer is over the feeling fades and he does not notice the contrast.

כי הוא הפוך ההתבוננות שבתפלה ומדמה בלב להרכיב ולחבר שני עניינים הפכיים יחד כאלו היה לאחדים ובאמת הם נפרדים ורחוקים זמ"ז. כי הגם דכתיב בתורה שש שנים תזרע שדך.⁶

that this is the opposite of the contemplation in prayer; and he imagines in his heart that he can combine and join two opposite matters together as though they were one, while in truth they are separate and distant from one another. For although it is written in the Torah, "Six years you shall sow your field,"

His daytime pursuit of gain contradicts what he felt in prayer, yet he imagines he can hold both at once, like a dreamer; in truth they are far apart. The Alter Rebbe then begins to anticipate an objection: the Torah itself commands "Six years you shall sow your field."

4 וכן בק"ש ולעבדו בכל לבבכם⁷ כ"י ונתתי מטר ארצכם כ"י ואספת דגנך⁸ כ"י. הנה הכל הוא

and likewise in the Shema, "and to serve Him with all your heart," etc., "I will give the rain of your land," etc., "and you shall gather in your grain," etc., all of this is

The Shema, too, joins serving G-d "with all your heart" to the promise of rain and of gathering in the grain. So the Torah itself connects everyday work with divine service.

ע"ד עובדה כידוע שבכל עניני עוה"ז יש בהם ענין עבודת ה' שש שנים תורע כ"י ובשנה השביעית⁹ כ"י.

by way of service, as is known that in all the matters of this world there is [an element] of the service of G-d: "Six years you shall sow," etc., "and in the seventh year," etc.

The answer: all of this is meant as service of G-d, since every matter of this world contains an element of serving Him. The six years of sowing and the seventh year of rest are both part of that service.

5 והוא ענין הברורים שבבחי" שש שנים. וההעלאה שבבחי" השנה השביעית כמ"ש במ"א. ואחר כוונת הלב הן הן הדברים

This is the matter of the refinements (beirurim) of the level of the six years, and the elevation of the level of the seventh year, as is explained elsewhere. And according to the intention of the heart, these are the very things [that matter].

The six years of work stand for refining the physical world (the beirurim, sifting out the holy sparks within it), and the seventh year for raising what was refined back to its source. But whether work is service depends entirely on the heart's intention.

אבל לב ההמון הנוטים אחר בצעם להטריף לחם חוקם כפשוטו לבכם לא כן ידמה¹⁰ ולכם

But the heart of the multitude, who incline after their gain, to provide their allotted bread in its plain sense: "their heart does not so imagine," and their heart

Most people, though, work simply to earn their bread; their heart does not think of their work as refining the world for G-d. The phrase "his heart does not so imagine" is borrowed from Isaiah.

לא נכון¹¹ ע"פ הכוונה הראויה רק כל ישעם וכל חפצם¹² למלאות די מחסורם אשר יחסר להם¹³ בצרכי גופם ועושים מצרכי הגוף עיקר

is not set according to the proper intention; rather, all their salvation and all their desire is to fill the sufficiency of their lack, whatever they lack in the needs of their body, and they make the needs of the body the main thing.

Their heart is not directed to the proper intention: all they want is to fill their bodily needs, and those needs become the main thing in their life. This is a quiet reversal of priorities, not an open sin.

וזהו ממש הפוך ההתעוררות שבתפלה להיות נקבע בלבו האהבה לה' לבדה בלי תערובת זר ח"ו כו':

And this is the very opposite of the arousal in prayer, that love for G-d alone be fixed in his heart, without any foreign admixture, G-d forbid, etc.

That attitude is the exact opposite of what prayer aroused: a love for G-d alone, with nothing foreign mixed in. So holding both together is indeed like the dream that fuses opposites.

SECTION 3 • ¶6

Not vain imaginings

6 והנה גם אחרי הדברים והאמת האלה לא יפול לב האדם עליו¹⁴ לומר כי ההתעוררות שבתפלה והתכוננותו הן דמיונות שוא שהרי הוא כמו החלום שהוא כח המדמה שמחבר ב' הפכים.

Now, even after these words and this truth, let no man's heart fail within him, [so as] to say that the arousal in prayer and his contemplation are vain imaginings, since it is like the dream, which is the imaginative faculty that joins two opposites.

The Alter Rebbe now guards against despair. A person might conclude that if his prayer is like a dream that joins opposites, then his feelings in prayer and his contemplation were just empty fantasies.

כי הנה מאחר שרואה בנפשו אחר התפלה שחולפת ועוברת האהבה לה' ומתהפך לאהוב את גופו דוקא הרי מובן שגם בתפלה לא ביטל אהבת גופו מכל וכל וההתעוררות שבתפלה את האהבה לה' לבדה אינה אמיתית

For, since he sees in himself after prayer that the love for G-d passes and is gone, and he turns to love specifically his body, it is understood that even in prayer he did not nullify the love of his body entirely, and the arousal in prayer of love for G-d alone is not genuine,

The reasoning behind that fear: since the love for G-d vanishes after prayer and he goes back to loving his body, he never truly set aside his self-love even while praying. So, he thinks, the love for G-d alone that he felt was not real.

רק כדמיון החלום שמחבר ב' הפכים ודומה לו שאוהב את ה' ואעפ"כ אוהב את גופו הגם

but only like the imagining of a dream, which joins two opposites: it seems to him that he loves G-d and nevertheless loves his body, even though

On this view, his prayer was only a dreamlike image that combined two opposites: loving G-d while still loving his body.

כי לא צדקו יחדו¹⁵ לפי שזה נלקח מכח המדמה אשר יכול לדמות דמיונות שוא. אך באמת הנה בחי' חלום זה שרשו למעלה ויסודתו בהררי קדש¹⁶ עליון.

they are not rightly together, because this is taken from the imaginative faculty, which can imagine vain imaginings. But in truth, this level of the dream has its root above, and “its foundation is in the mountains of” supernal “holiness.”

Those two loves cannot really stand together, so the combination seems to come from the imagination, which produces false images. The Alter Rebbe answers that the opposite is true: this ‘dream’ level has a lofty root, founded in the heights of supernal holiness, as the next paragraphs explain.

SECTION 4 • 17-10

The Name in exile and the world of circles

7 ויובן בהקדים מ"ש ביום ההוא¹⁷ יהיה ה' אחד ושמו א'. ופריך בגמ' אטו האידנא לאו שמו א' הוא. ומשני לא כשאני נכתב אני נקרא כו'.

This will be understood by first introducing what is written, “On that day G-d will be One and His Name One.” The Gemara asks: Is His Name not One now? And it answers: Not as I am written am I read, etc.

To explain the dream’s root, the Alter Rebbe brings Zechariah’s prophecy that “on that day” G-d’s Name will be One. The Talmud asks why this is only in the future, and answers that now the Name is not pronounced as it is written: the four-letter Name is read as Ado-nai.

והענין כי שמו הוא בבחי' גלות ולכן אינו נק' כמו שנכתב רק בלבוש ונרתק כו'.

The explanation is that His Name is in a state of exile, and therefore it is not read as it is written, but only in a garment and a sheath, etc.

He explains that G-d’s Name itself is in exile, and so it is not read as written but is covered by another Name, like a garment or a sheath. The same concealment that affects the soul affects the Divine Name.

8 והנה בגלות הוא בבחי' שינה והסתלקות המוחין תלת כלילין כו' ואז נשמתו מושכת לו חיים מלמעלה כו'.

Now, in exile it is in a state of sleep and of the departure of the intellect (mochin), “three contained [within three],” etc., and then his soul draws life for him from above, etc.

In exile the Divine Name is as if asleep, its intellect withdrawn, “three contained within three,” a Kabbalistic image of the intellect folded back inside the emotions. And just as the Sages say that during sleep the soul goes up and draws life from above, so in this sleep a higher life-force is drawn down.

ושם הוא בבחי' עגולים¹⁸ שאין בהם בחי' מעלה ומטה רק הכל בהשוואה אחת ובהתכללות והתאחדות כל הענינים בלי שום פירוד והתחלקות כנודע מארז"ל אלו ואלו דא"ח.¹⁹

And there it is on the level of circles (iggulim), in which there is no level of above and below; rather, all is in one equality, with the inclusion and unification of all matters, without any separation or division, as is known from the saying of our Sages, of blessed memory, "These and these are the words of the living G-d."

That source above is the level of 'circles' (iggulim), where there is no higher and lower and everything is equal, included and unified without division. The Sages' saying about the disputes of Hillel and Shammai, "these and these are the words of the living G-d," shows how opposite rulings can both be true at their root.

רק כשנמשך דרך קוים אזי יש התחלקות קו ימין חסד כו' משא"כ בבחי' עגולים אין שם התחלקות כלל ושם כל הדברים המתפרדים למטה מחוברים וכלולים יחד ולא נראה שום פירוד והתחלקות ביניהם:

Only when it is drawn down by way of lines is there division: the right line, Chesed, etc. This is not so on the level of circles: there is no division there at all, and there all the things that are separate below are joined and included together, and no separation or division is seen between them.

Division appears only when light is drawn down as 'lines' (the structure of right, left and middle: Chesed on the right, and so on). In the circles nothing is divided, and things that are opposites below are joined together there.

9 אך להיות בחי' זו בגילוי למטה אינה כ"א ע"י בחי' שינה והסתלקות המוחין בגלות וע"ז נאמר אלביש שמים קדרות.²⁰ שמים הם בחי' עגולים הם מלובשים בבחי' קדרות וחשך.

However, for this level to be revealed below comes about only through the state of sleep and of the departure of the intellect in exile. Of this it is said, "I clothe the heavens in blackness." "Heavens" are the level of circles; they are clothed in the level of blackness and darkness,

The unity of the circles can appear below only through sleep and withdrawn intellect, that is, in exile. The verse "I clothe the heavens in blackness" describes this: the 'heavens', the level of circles, are wrapped in darkness.

שהוא העלם והסתתר²¹ שאז מאיר ומתנוצץ מלמעלה מעולם העליון שהוא בבחי' עגולים בבחי' חלום שהוא כח המדמה לחבר שני הפכים בנושא אחד כאלו הם אחדים ממש לפי שבאמת בשרשם בעולם העליון הם מחוברים ומיוחדים

which is concealment and hiddenness; for then there shines and sparkles from above, from the supernal world, which is on the level of circles, [into] the level of the dream, which is the imaginative faculty, to join two opposites in one subject as though they were truly one, because in truth, in their root in the supernal world, they are joined and united,

That darkness is concealment, and it is precisely then that light from the higher world of circles glimmers into the dream, the imagination that joins opposites. It can join them because at their root, in the higher world, they really are one.

כי שם הוא בבחי' עגולים²² כנ"ל רק למטה בהתחלקות הקוין ע"פ חכמה ודעת להיות קו זה כך וזה כך²³ אזי נראה ונגלה ההפוך.²⁴ שזה ההפוך מזה ואזי הם נפרדים ורחוקים זה מזה.²⁵

for there it is on the level of circles, as said above. Only below, in the division of the lines according to Chochmah and Daas, so that this line is thus and that line is thus, is the opposition seen and revealed: that this is the opposite of that, and then they are separate and distant from one another.

Opposition appears only below, where Chochmah and Daas divide the light into lines, each with its own character. There each thing is defined against the other, and so they become separate and far apart.

10 ולכן אי"א להיות גילוי בחי' ההתכללות בבחי' גילוי החכמה שהיא ראשית התחלקות הקוין אלא בבחי' שינה והסתלקות המוחין בגלות

Therefore the level of inclusion cannot be revealed in the revelation of Chochmah, which is the beginning of the division of the lines, but only in the state of sleep and of the departure of the intellect in exile;

Since Chochmah is where division into lines begins, the level where opposites are included together cannot be revealed through it. It can appear only in 'sleep', the withdrawal of intellect that is exile.

אזי מתנוצץ ומאיר האור העליון והוא מסתתר ומתעלם בבחי' קדרות וחשך דהיינו בבחי' התלבשות ההעלם כו' ולא בבחי' גילוי כי הגילוי הוא בבחי' חכמה ודעת שהוא ע"פ קוין:²⁶

then the supernal light sparkles and shines, and it is hidden and concealed in the level of blackness and darkness, that is, in the enclothing of concealment, etc., and not in revelation, for revelation is on the level of Chochmah and Daas, which is according to lines.

Then the higher light shines, but hidden, clothed in darkness, not openly revealed. Open revelation always comes through Chochmah and Daas, which work by lines and so divide.

SECTION 5 • ¶11

The redemption revealed

11 ולע"ל כתיב ולא יכנף עוד מור"ך. ²⁷ בכנף ולבוש כ"י ולכן ביום ההוא יהיה שמו א' שלא יהא מלובש

ומכוסה בנרתק ²⁸ ויהיה נקרא

And of the Time to Come it is written, "Your Teacher will no longer be hidden" (yikanef), [hidden] by a wing (kanaf) and a garment, etc. Therefore "on that day His Name will be One": it will not be clothed and covered in a sheath, and it will be read

Isaiah promises that in the future G-d, the Teacher, will no longer be hidden; the word yikanef comes from kanaf, a wing or garment's corner, so it means He will no longer be covered. That is why "on that day His Name will be One": it will no longer be wrapped in a sheath and will be pronounced as written.

כמו שנכתב כ"י. כי עין בעין יראו ²⁹ כ"י. ואזי נאמר בשוב ה' את שיבת ציון היינו כחולמים. ³⁰

as it is written, etc. For "they will see eye to eye," etc. And then it will be said, "When G-d returns the captivity of Zion, we were like dreamers."

Then "they will see eye to eye," with no covering between. At that time people will say, "we were like dreamers."

פ"י שיתגלה ³¹ מדרגה ובח"י זו של החלום עד אשר כולם יכירו וידעו וישיגו החיות הנמשך להם בזמן הגלות שהוא מבח"י החלום.

This means that this rank and level of the dream will be revealed, until all will recognize, know and grasp the life-force drawn to them in the time of exile, which is from the level of the dream.

This is the meaning of the Psalm: in the redemption the dream-level will be revealed, and everyone will recognize and understand that the life-force that sustained them throughout the exile came from this high level of the dream. What looked in exile like a mere dream will turn out to have been the circles' hidden light.

SECTION 6 • ¶12

Yosef, master of dreams

12 ולכן יאמרו היינו כחולמים. ובה יובן מעלת ומדרגת יעקב ויוסף ע"י החלומות. ויש בחיי שיוסף הוא יותר במעלה ממדרגת משרע"ה. ונדב ואביהוא היו נ"ר של יוסף.

Therefore they will say, "We were like dreamers." And with this the greatness and rank of Yaakov and Yosef through the dreams will be understood. And there is an aspect in which Yosef is higher in rank than the level of Moshe our Teacher, peace be upon him. And Nadav and Avihu were the nefesh and ruach of Yosef.

Because the dream-level will be revealed, we will say "we were like dreamers." This also explains the greatness of Yaakov and Yosef, whose lives turn on dreams: in one respect, rooted in the circles, Yosef is even higher than Moshe, whose prophecy was clear revelation. Nadav and Avihu, Aharon's sons, are described as the nefesh and ruach (the two lower levels of the soul) of Yosef.

ואנחנו טמאים לנפש אדם זה אביהוא.³² אבל נדב היה מבחי' רוח ולא היו צריכים הזאה בשבילו כלל. ועליו נאמר ורוח נדיבה תסמכני.³³ וז"ש נוהג כצאן יוסף.³⁴

"We are impure through the soul of a man": this is Avihu. But Nadav was of the level of ruach, and they did not need sprinkling on his account at all. And of him it is said, "And may a generous (nedivah) spirit uphold me." And this is what is said, "Who leads Yosef like a flock."

Those who said "we are impure through the soul of a man" were, according to one view in the Talmud, impure through Nadav and Avihu; the Alter Rebbe says this refers to Avihu, while Nadav, being ruach, a higher level, caused no impurity requiring sprinkling. The verse "a generous (nedivah) spirit" alludes to Nadav's name, and "Who leads Yosef like a flock" shows that the whole people is led through Yosef.

כי בזמן הגלות הנהגת ישראל הוא בבחי' יוסף שהוא מבחי' חלום³⁵ מעולם העגולים כו'. ולכן נק' בן פורי"ת³⁶ אותיות פות"ר³⁷ ותופ"ר³⁸ שמחבר כו'. ולכן היה פותר חלומות:³⁹

For in the time of exile the leadership of Israel is on the level of Yosef, which is from the level of the dream, from the world of circles, etc. Therefore he is called ben poras (פורת), whose letters are pos-er (פותר, "interprets") and tofer (תופר, "sews"), which joins, etc. And therefore he interpreted dreams.

In exile Israel is led through the level of Yosef, the dream that comes from the world of circles. Yosef is called ben poras, whose letters also spell poser, one who interprets, and tofer, one who sews two things together; that is why he could interpret dreams, joining their opposites into one meaning.

IN ONE'S AVODAH

A person should not be discouraged when the love felt in prayer fades afterward and seems to have been only a dream, for its source is in supernal holiness; at the same time he should see that work in the world is meant as divine service, done with the heart's proper intention, and not make the body's needs the main thing.

QUESTIONS FOR DISCUSSION

1. Why does the intellect prevent the joining of opposites, and why does the imagination allow it?
2. How can working the land be divine service, and what turns it into the opposite of prayer?
3. If the love in prayer fades after prayer, why is it not a vain imagining?
4. Why can the unity of the circles shine only in concealment, through the 'sleep' of exile, and not through Chochmah?
5. How do the letters of poras (poser, tofer) express Yosef's role as leader of Israel in exile?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 שיר המעלות

The note lists this as another transcript of the same maamar, a parallel text that can be compared with ours.

KEHOT'S NOTE

הנחה אחרת בסה"מ תקס"ה ע"י קפד. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. באוה"ת בראשית כרך ו' תתש, ב המאמר עם הגהות ומתחיל: "להבין ענין החלומות שהגלות נמשל לבחי' חלום". ד"ה זו נזכר בלקו"ת ויקרא בהוספות נא, ב. שלח לו, ד. שה"ש כ, א. אוה"ת ויחי תתרט, ב בשם אדה"א שאמר בשם כ"ק אדה"א. לכללות מאמר זה ראה ד"ה שיר המעלות תשכ"ו. שיחת ש"פ פנחס תשד"מ.

2 שיר המעלות בשבוע כ"ה היינו כחולמים

"A Song of Ascents: When G-d returns the captivity of Zion, we were like dreamers." The whole maamar explains why the redemption will make the exile look, in retrospect, like a dream.

Psalms 126:1 א"י: קב"ו תהילים

שיר המעלות בשבוע כ"ה היינו כחולמים:

A Song of Ascents. When the L-RD brought back those that returned to Zion, We were like unto them that dream.

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KEHOT'S NOTE

תהלים קכו, א.

3 שני ענינים הפכים

KeHOT's note points to where this is explained further: Toras Chaim.

KEHOT'S NOTE

ראה תו"ח שמות נב, א. ספר המאמרים ת"ש ע' 8. בסה"מ תקס"ה ע"י קפד ("והיינו שיוכל לראות בחלום אשר הוא נהרג או מת ואח"כ הוא חי ברגע א' ממש ולא יקשה לו כלל מה שהם הפכיים שיתכונן וייתישרו בשעת החלום או כמו שיחלום לו שהוא כאן ובאספמי ברגע א' כ"י וכה"ג טובא וכנודע לכל").

PARAGRAPH 2

4 כמ"ש הרמב"ם בשמונה פרקים

KeHOT's marei makom for these words (its note is below).

KEHOT'S NOTE

פ"א. בתקס"ה ליתא כל זה.

PARAGRAPH 3

5 The prophet rebukes the leaders who "all turn to their own way, each one for his gain, from his every quarter." The Alter Rebbe uses the phrase for a person absorbed all day in his own profit.

ישעיהו נ"ו: י"א-י"ז Isaiah 56:11

והכלבים צו"נפ"ש לא ידעו שבעה והמה רעים לא ידעו הבין כלם לדרךם פנו איש לבצעו מקצתו:

Yea, the dogs are greedy, They know not when they have enough; And these are shepherds That cannot understand; They all turn to their own way, Each one to his gain, one and all.

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6 שש שנים תזרע שדך

"Six years you shall sow your field, and six years you shall prune your vineyard." The Torah itself commands working the land, which raises the question of how business can be the opposite of prayer.

ויקרא כ"ה:ג Leviticus 25:3

שש שנים תזרע שדך ושש שנים תזמר כרמך ואספת את תבואתה:

Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the produce thereof.

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KEHOT'S NOTE

ויקרא כה, ג.

PARAGRAPH 4

7 ולעבדו בכל לבבכם

The second paragraph of the Shema: "to love G-d your G-d and to serve Him with all your heart." The Alter Rebbe notes that this service is joined in the same passage to the blessings of the land.

דברים י"א: י"ג-י"ד Deuteronomy 11:13

והיה אם שמעו תשמעו אל מצותי אשר אנכי מצוה אתכם היום לאהבה את ה' אלקיכם ולעבדו בכל לבבכם ובכל נפשכם:

And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the L-RD your G-d, and to serve Him with all your heart and with all your soul,

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KEHOT'S NOTE

דברים יא, יג.

8 ונתתי מטר ארצכם כ"י ואספת דגנך

"I will give the rain of your land in its season... and you shall gather in your grain." Agricultural work is part of the same passage as serving G-d with the heart.

דברים י"א: י"ד-י"ה Deuteronomy 11:14

ונתתי מטר-ארצכם בעתו יורה ומלקוש ואספת דגנך ותירשך ויצהרה: that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

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9 ובשנה השביעית

"And in the seventh year there shall be a Sabbath of rest for the land." The six years of work and the seventh of rest

form one cycle of service.

ויקרא כ"ה:ד' Leviticus 25:4

ובשנה השביעית שבת שבתון יהיה לארץ שבת לה' שָׁדֵךְ לֹא תִזְרַע
וְכַרְמְךָ לֹא תִזְמַר:

But in the seventh year shall be a sabbath of solemn rest for the land, a sabbath unto the L-RD; thou shalt neither sow thy field, nor prune thy vineyard.

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PARAGRAPH 5

10

לא כן ידמה

Of Assyria, the prophet says: "But he does not so imagine, and his heart does not so think." The Alter Rebbe borrows the words for people who do not see their work as divine service.

ישעיהו י"ז:7 Isaiah 10:7

והוא לא כן ידמה ולבבו לא כן יחשב כי להשמיד בלבבו ולהכרית גוים
לא מעט:

Howbeit he meaneth not so, Neither doth his heart think so; But it is in his heart to destroy, And to cut off nations not a few.

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11

ולבם לא נכון

"Their heart was not steadfast with Him." Here, a heart not set on the proper intention.

תהילים ע"ח:ל"ז Psalms 78:37

ולבם לא נכון עמו ולא נאמנו בכריתו:

For their heart was not steadfast with Him, Neither were they faithful in His covenant.

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12

כל ישעם וכל חפצם

David's last words: "for all my salvation and all my desire." Here it describes people whose whole desire is their bodily needs.

II Samuel 23:5:ג' ח"ג Samuel 23:5

כ"י לא כן ביתי עם אל כי ברית עולם שם לי ערוכה בכל ושמרה כ"י כל-
ישעי וכל חפץ כ"י לא יצמיח:

For is not my house established with G-d? For an everlasting covenant He hath made with me, Ordered in all things, and sure; For all my salvation, and all my desire, Will he not make it to grow?

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13

די מחסורם אשר יחסר להם

The law of lending to the poor: "sufficient for his need, whatever he lacks." The phrase is applied to satisfying the body's needs.

דברים ט"ו:8 Deuteronomy 15:8

כ"י תפתח תפתח את ידך לו והעבט תעביטנו די מחסורו אשר יחסר לו:
but thou shalt surely open thy hand unto him, and shalt surely lend him sufficient for his need in that which he

wanteth.

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PARAGRAPH 6

14

לא יפול לב האדם עליו

David says to Saul, "Let no man's heart fail within him." The Alter Rebbe uses the words to forbid discouragement.

I Samuel 17:32:י"ז Samuel 17:32

ויאמר דוד אל שאול אל יפל לב אדם עליו עבדך ילך וגלחם עם-
הפלשתי הנזה:

And David said to Saul: 'Let no man's heart fail within him; thy servant will go and fight with this Philistine.'

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15

לא צדקו יחדו

The verse says of G-d's judgments that they "are true, righteous altogether." The Alter Rebbe inverts the phrase: the two loves are not rightly held together.

תהילים ט"ט:10 Psalms 19:10

יראת ה' טהורה עומדת לעד משפט יי אמת צדקו יחדו:

The fear of the L-RD is clean, enduring for ever; the ordinances of the L-RD are true, they are righteous altogether;

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16

יסודותו בהררי קדש

"Its foundation is in the mountains of holiness." Here it describes the lofty root of the dream.

תהילים פ"א:87 Psalms 87:1

לבני קרח מזמור שיר יסודותו בהררי קדש:

A Psalm of the sons of Korah; a Song. His foundation is in the holy mountains.

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PARAGRAPH 7

17

ביום ההוא . . ופריך בגמרא

"On that day G-d will be One and His Name One." The Alter Rebbe reads it as the end of the Name's exile.

Zechariah 14:9:ט"ד Zechariah 14:9

והיה ה' למלך על פלי הארץ ביום ההוא יהיה ה' אחד ושמו אחד:

And the L-RD shall be King over all the earth; In that day shall the L-RD be One, and His name one.

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Pesachim 50a:3-5:ג' א' Pesachim 50a:3-5

"והיה ביום ההוא לא יהיה אור יקרות וקפאון". מאי "יקרות וקפאון"?
אמר רבי אלעזר: זה אור שיקר בעולם הזה, וקפוי לעולם הבא. רבי
יוחנן אמר: אלו נגעים ואהלות, שיקריו הן בעולם הזה, וקפוייו הן
לעולם הבא.

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

זכריה י"ד, ט. פסחים נ, א.

PARAGRAPH 8

18 ואז נשמתו מושכת לו חיים מלמעלה כ"י ושם הוא בבחי' עגולים

The note quotes it: in sleep specifically the soul draws for him from the level of circles, the hidden essence of the soul, toward which it ascends in sleep; when awake, the soul's reach is toward the light of the intellect in the brain, which is the level of 'line'.

KEHOT'S NOTE

בבה"ז לכ"ק אדמו"ר הצמח צדק פ' ויגש ע' קמט: "פ' בשעת השינה דוקא מושכת לו מבחי' עגולים דהיינו מבחי' ההעלם דעצמות הנפש שהוא בבחי' עגולים שלשם הוא הרצוא בעת השינה, משא"כ בהקיץ הנשמה והרצוא הוא לאור השכל שבמוח שהוא בחי' יושר" עכ"ל ע"ש. ראה אוה"ת פ' שמיני כרך א ע' לו.

19 אלו ואלו דא"ח

A heavenly voice declared of the School of Shammai and the School of Hillel: "These and these are the words of the living G-d." The Alter Rebbe uses it for the level where opposite views are united.

עירובין י"ג בבבא עירובין 13b

KEHOT'S NOTE

עירובין יג, ב.

PARAGRAPH 9

20 אלביש שמים קדרות

"I clothe the heavens in blackness, and make sackcloth their covering." The Alter Rebbe reads the 'heavens' as the level of circles, veiled in the darkness of exile.

ישעיהו נ"ג:3

אֶלְבִּישׁ שָׁמַיִם קְדֻרוֹת וְשָׁק אֲשִׁים כְּסוּתָם:

I clothe the heavens with blackness, And I make sackcloth their covering.

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KEHOT'S NOTE

ישע"י נ, ג. ראה אוה"ת פ' פנחס ע' אקפא.

21 שו"ה עגולים — העלם והסתר

Or HaTorah's text of the maamar adds here: "(which is the dream, the encompassing garment)." It identifies the dream as the garment in which the circles are clothed.

KEHOT'S NOTE

באוה"ת מקץ כרך ו תתשא, א נוסף: (שהוא החלום לבוש המקיף): שאז.

22 כי שם הוא בבחי' עגולים

Or HaTorah adds that the circles are the makifim (encompassing lights), which contain two opposites together equally, 'equalizing small and great' and 'darkness as light'.

KEHOT'S NOTE

באוה"ת שם נוסף: שהוא בחי' מקיפים הכוללי ב' הפכים ביחד ע"ד השוה ומשוה קטון וגדול כ"י וכחשיכה כאורה: כנ"ל.

23 רק למטה בהתחלקות הקוין . . קו זה כך וזה כך

The note quotes Or HaTorah, referring to this passage: it gives a new understanding of the virtue of Daas, for Daas, the middle line, connects the two lines so that they are not opposites.

KEHOT'S NOTE

ראה אוה"ת פ' משפטים ע' איק"י "ועפמ"ש [=הכוונה לכאן] י"ל הבנה חדשה במעלת הדעת כי דעת קו האמצעי מקשר ב' הקוין שלא יהיו הפכיים" ע"ש.

24 אזי נראה ונגלה ההפוך

The note points to a parallel discussion in Or HaTorah on Shemini.

KEHOT'S NOTE

ראה אוה"ת פ' שמיני ע' לו.

25 נפרדים ורחוקים זה מזה

Or HaTorah adds a cross-reference to the Torah Ohr maamar on "VeYosef Hurad" in Vayeshev, about the Sage who could argue that the impure is pure and give reasons for it, because his root was in the makifim, the circles, where there is not so much division.

KEHOT'S NOTE

באו"ת מקץ שם נוסף: ועמ"ש פ' וישב בביאור ע"פ ויוסף הורד [באו"ת] בענין ר"א שה"י אומר על טמא טהור ומראה לו פנים כ"י שהוא לפי ששרשו מבחי' המקיפי בחי' עיגולים שאין שם התחלקות כ"כ כמ"ש במ"א באריכות: ולכן.

PARAGRAPH 10

26 חכמה ודעת שהוא ע"פ קוין

Or HaTorah adds: exile is the gestation of Z'eir Anpin in the womb of Imma, "three within three," the withdrawal of its intellect; Imma is the source of the makifim above the division of lines, which is why in exile we are like dreamers, and why "not as I am written am I read."

KEHOT'S NOTE

באוה"ת מקץ שם נוסף: (וכנודע שהגלות הוא בחי' עיבור ז"א בבטן אימא תלת גו תלת שהוא בחי' הסתלקות המוחין ואמא היא מקור המקיפי שלמעלה מהתחלקות קוין דו"א לכך בזמן הגלות היינו כחולמים בחי' התלבשות המקיף בלבוש המסתיר לא כשאני נכתב אני נקרא כ"י: ולע"ל.

PARAGRAPH 11

27 ולא יכנף עוד מוריך

"Your Teacher will no longer be hidden, and your eyes shall see your Teacher." The Alter Rebbe reads it as the end of G-d's being clothed in garments.

ישעיהו ל"ב:20

וְנָתַן לָכֶם אֲדֹנָיִי לְחֵם צָר וּמִים לְחֵץ וְלֹא יִכְנֹף עוֹד מוֹרְיָךְ וְהָיוּ עֵינֶיךָ רְאוּת אֶת־מוֹרְיָךְ:

And though the L-rd give you sparing bread and scant water, Yet shall not thy Teacher hide Himself any more, But thine eyes shall see thy Teacher;

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KEHOT'S NOTE

ישע"י ל, ב.

28 שלא יהא מלוכב ומכוסה בנרתק

The note says Or HaTorah on Shelach refers, on this point, to the Zohar (vol. 1, 262b).

KEHOT'S NOTE

באוה"ת שלח ע' תקפט מצ"יין לזח"א רסב, ב.

29 כי עין בעין יראו

"For they shall see eye to eye when G-d returns to Zion." A description of open revelation in the redemption.

Isaiah 52:8: ישיעיהו נ"ב:ח

קול צפיק נשא קול יחדו ירגנו כי עין בעין יראו בשוב ה' ציון:

Hark, thy watchmen! they lift up the voice, Together do they sing; For they shall see, eye to eye, The L-RD returning to Zion.

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KEHOT'S NOTE

ישע"י נב, ח.

30 בשוב ה' את שיבת ציון היינו כחולמים

The maamar's opening verse, now explained: at the redemption we will recognize that the exile was sustained by the level of the dream.

Psalms 126:1: תהילים קכ"ו:א

שיר המעלות בשוב ה' את שיבת ציון היינו כחלמים:

A Song of Ascents. When the L-RD brought back those that returned to Zion, We were like unto them that dream.

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31 פ"י שיתגלה . . הנמשך להם בזמן הגלות . . היינו כחולמים

The note says that this maamar of 5633 refers to our passage, drawing on this explanation of "we were like dreamers."

KEHOT'S NOTE

בס"מ תרל"ג ח"א ע' צח מצ"יין לכאן. ראה בשיתת ש"פ פנחס תשד"מ.

PARAGRAPH 12

32 ואנחנו טמאים לנפש אדם זה אביהוא

The men who could not bring the Pesach offering said, "We are impure through the soul of a man," which led to the law of Pesach Sheni.

Numbers 9:7: במדבר ט' ז

ויאמרו האנשים ההמה אליו אנחנו טמאים לנפש אדם למה נגרע לבקתי הקריב את קרבן ה' במעודו בתוך בני ישראל:

And those men said unto him: 'We are unclean by the dead body of a man; wherefore are we to be kept back, so as not to bring the offering of the L-RD in its appointed season among the children of Israel?'

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סוכה כ"ה Sukkah 25b

KEHOT'S NOTE

במדבר ט, ז. סוכה כה, ב.

33 ורוח נדיבה תסמכני

"Restore to me the joy of Your salvation, and may a generous spirit uphold me." The word nedivah echoes Nadav's name and the level of ruach.

Psalms 51:14: תהילים נ"א:יד

השיבה לי ששון לשעך ורוח נדיבה תסמכני:

Restore unto me the joy of Thy salvation; and let a willing spirit uphold me.

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KEHOT'S NOTE

תהלים נא, יד.

34 נוהג כצאן יוסף

"Shepherd of Israel, give ear, You who lead Yosef like a flock." The Alter Rebbe reads it as the leadership of Israel in exile through the level of Yosef.

Psalms 80:2: תהילים פ"ב:ב

רעה ישראל האזינה נהג כצאן יוסף ישב הכרובים הופיעה:

Give ear, O Shepherd of Israel, Thou that ledest Joseph like a flock; Thou that art enthroned upon the cherubim, shine forth.

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KEHOT'S NOTE

תהלים פ, ב.

35 כי בזמן הגלות הנהגת ישראל הוא בבחי' יוסף שהוא מבחי' חלום

The note quotes it: even in their plain sense Yosef's dreams concern all Israel; the second dream, by its interpretation, refers to the whole people (the sun, the moon and eleven stars), and the first, the sheaves in the field, to the service of the twelve tribes, which includes every kind of Jew.

KEHOT'S NOTE

ראה ד"ה פדה בשלום תשליה (מהנחה בלתי מוגהה) "ויש להוסיף בזה דגם חלומות יוסף לפי פשוטם מדברים אודות כל ישראל, דהחלום השני לפי פתרוננו קאי על כללות עם ישראל, השמש והירח ואחד עשר כוכבים, ועד"ז החלום הראשון הנה אנחנו מאלמים אלומים בתוך השדה דקאי על עבודת י"ב שבטי ישראל, שזה כולל כל פרטי הסוגים בבני ישראל" ע"ש.

36 בן פור'ת

Yaakov's blessing: "Yosef is a fruitful son (ben poras)." The Alter Rebbe finds in poras the letters of poser, interpreter, and tofer, one who sews.

Genesis 49:22: בראשית מ"ט:כ"ב

בן פורת יוסף בן פרת עלי צעדה על יסור:

Joseph is a fruitful vine, A fruitful vine by a fountain; Its branches run over the wall. .

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37 בן פורת אותיות פותר

The note points to Baal HaTurim's comment on this verse for the wordplay between poras and poser.

KEHOT'S NOTE

ראה בעה"ט כאן. אוה"ת בראשית כרך ב תט, ב. וביהל אור ע' תצב.

38 פורת אותיות . . ותופר

The note points to Or HaTorah for the reading of poras as tofer, one who sews together.

KEHOT'S NOTE

ראה ג"כ אוה"ת בראשית כרך ו' תתשמח, ב.

39 ולכן חי' פותר חלומות

The note points to an extended discussion of Yosef as ben poras and of his interpreting dreams.

KEHOT'S NOTE

ראה תו"ח ויחי ד"ה בן פורת יוסף פ"ג ואילך. אוה"ת וישב תתשב, א.
לקו"ש חט"ו ע' 346.



Likkutei Torah

THE CHASSIDISHE PARSHA

About this edition

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306-309). Why learn it, and the Rebbe's brachos: likuteitorah.com/about/the-chassidishe-parsha/

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok